



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The study of derivation, which is prescribed for this year, does not seem to have any necessary relation to the year's work. From what I said in my preceding articles it must be clear that in my opinion every year is the right year for teaching derivation, which should be a most valuable help in acquiring power, and should contribute to emancipate the student from the time waste of constant consultation of the vocabulary. Unfortunately, derivation is not often so taught, but by most of us, under the pressure of time and work, it is made a very perfunctory cram. We have worked out a single foolscap sheet, based on what has been asked for in examination papers, which contains in condensed form the necessary information, with examples, a sheet which the student is supposed to peruse and to refer to for consultation. Yet the answers received by us in examination are rarely satisfactory, and hardly ever more than half right. Perhaps the form of the questions is to blame. We discuss each time anew what may be meant by the demand to explain 'fully' the derivation of a given word; we are in honest doubt e. g. whether *tempestas* is sufficiently derived by saying it comes from *tempus* with the abstract suffix *-tas*, or whether the student ought to advert, at least, to the phonetic changes. Would it not be better to ask the student to form from certain stems nouns, etc., having a certain force? Is not synthesis a more valuable exercise than analysis?

Lastly, as to prose composition. We try hard to complete during the third year the mood constructions. Practically our work in prose ends with this year, not only for those students who will give up Latin, but even for those who go on, as the syllabus prescribes that the fourth year shall be a review year, with exercises in prose to the amount of a period every two weeks. In consequence this year is too crowded, especially as some of the topics—conditions in indirect discourse, for instance—are surely above the understanding of third year pupils. By the way, must the indirect discourse construction of unreal conditions be taught in the secondary school? As the examination consists of connected passages, we have often discussed the advisability of teaching the writing of such passages. However, we do not, as yet, feel the need for it. As long as each sentence is anyway judged by itself, and no attention is paid to the turning into periodicity and the connection by appropriate connectives, we feel that the immediate purpose, the mastery of syntax, is best served by the writing of detached sentences. These are discussed beforehand in class; by some teachers the students are even put through an elaborate process called Romanizing, which consists in writing the English text in the shape in which it would appear, were it a literal translation from Latin. The boys rather like this added trouble, and really seem to profit very much by it. The most remarkable thing

in these exercises, however, is the absolutely mechanical way in which the boys' minds seem to run in grooves. Given a body of rules and a certain vocabulary, the sentences must, they think, treat of certain topics only, and, if you use the same vocabulary and the same constructions for an exercise not giving the story of the Cicero speeches, they are completely at sea. Here, I believe, a great deal might be done by energetic teachers in working out a variety of exercises, which will train the versatility of our pupils and thereby relieve the prose composition hour of much of the undoubted monotony which it has at present in almost every class room which I have ever visited. We are trying the experiment with some classes, and we find a decided improvement in interest.

ERNST RIESS.

PROFESSOR REID'S LECTURES

In his fifth lecture Professor Reid dealt with the Romanization of Africa and the Roman influence on the municipalities of the Hellenic East. The spread of the Roman municipal system over Africa did not culminate till the end of the second century A. D. The changes which passed over the Empire can be illustrated better from African soil than from anywhere else, because it was so completely submerged. Cities were left desolate, and their remains and inscriptions can now be dug out. Africa illustrates different phases in the Roman policy of external expansion. No soil there was annexed till the destruction of Carthage in 146 B. C., and, instead of taking much, the Romans took as little as possible, merely a narrow strip on the sea. They abandoned the rich territory inland to Massinissa, and made seven cities, including Utica, free, with large territories given to each. Rome in this age was very unwilling to undertake imperial responsibilities. Not until the age of Augustus was expansion felt to be an imperial duty. The population in Africa must have been very dense. Water must have been present in larger quantities than in modern times, as we see from the baths. In some cases modern architects have been able to restore the water supply by following Roman plans. Several hundred arches of the Roman aqueduct to Carthage still exist. The remains of the towns are most imposing, and show what Roman influence could do in raising the mass of the population to a higher level.

The destruction of this great and prosperous system of municipalities affected the whole Roman empire. The first step was the mismanagement of the towns themselves. There were no *national* debts in ancient times, but plenty of *municipal* debts. The towns were often in debt to Roman capitalists. The Emperors began to look into this about the end of the first century, and appointed supervisors. The power of the supervisors grew, and the freedom of the towns was encroached upon. But the most dis-

astrous thing of all was the beginning of a universal system of taxation for the whole empire. The town Senates were made responsible for the collection of taxes, and this brought the whole system of municipal government to ruin.

Asia as a whole was subject to Hellenic influences, and the Romans did not attempt to force their own municipal system on the civilized town. But in Galatia and other barbarous regions they founded cities and gradually spread civilization. A certain number of Roman soldiers were settled in townships in Mesopotamia and other districts, but their number was insignificant in comparison with the vast extent of Eastern countries.

The sixth lecture dealt with the civic institutions of the Roman municipalities. What powers were left to towns in the West in the Imperial period?

(1) Legal jurisdiction. There was always a specific statement in the statutes as to criminal and civil jurisdiction, which was carefully divided between the town and Rome.

(2) Police and local matters were seldom interfered with by Rome, unless the local powers were abused. Powers were defined by a fundamental statute; many of these are fortunately preserved, e. g. the statute drawn up for Tarentum, when it became a Roman town in 90 B. C. The practice was to send a great nobleman from Rome to investigate local circumstances and draw up a statute, which was not imposed on the town, but accepted by it; the nobleman was an adviser. Apparently there was some understanding at Rome which allowed the statutes to vary, but required them to conform to a general type. The rules and qualifications for office in the towns resembled those at Rome. The greatest difference is that there was nothing to correspond to the tribunate. The Empire made the census universal in all towns—a necessity both for imperial and local taxation. Every five years the officers for the census were appointed, called *quinquennales*; it was regarded as an especially honorable office. It is surprising to find from the Spanish inscriptions that even in the time of Vespasian provision was made for holding assemblies, though these had long been given up at Rome.

Provincial councils were very important; they were appointed everywhere, especially by Augustus. They were used to put pressure on governors to get grievances redressed. Their relations with the cities were important.

What were the resources of towns, and how did they get their revenues? A great difference between ancient and modern towns is that there was no town rate or tax except in rare circumstances. Occasionally there was a water-rate, when an aqueduct was provided by the town. But the ancient town got its buildings mainly by private gifts. There was an extraordinary outflow of private wealth for municipal

purposes, especially in the first and second centuries, and in the West. In the East liturgies still prevailed. Large sums also were received from fees paid by those who entered office. Temple revenues were often also available for public games, displays, etc. Towns often possessed mines, quarries, fisheries, etc., which were farmed out, and produced a large revenue, and they often had estates at a distance. So Capua received large grants of land in Crete, near Cnossos, to make compensation for losses in Italy. Most towns in the West, imitating Rome, sold grain at a low price to the poor. In most great cities water was free, but payments were sometimes required for the use of water for trade purposes. In the West there was little organized expenditure for purposes of education. Trajan founded a system for enabling poor parents to bring up their children (*alimenta*), and his example was followed throughout the Empire. Not many of these foundations, however, survived into the third century. The support of the imperial post, founded by Augustus, was very burdensome. The communities had to provide horses, carriages and entertainment, and the privilege was often abused, especially in the time of the Church Councils, because bishops on their way to attend the Councils were allowed to use the post.

All these municipal liberties were gradually encroached on, and it became increasingly difficult for the towns to meet the requirements of the central government. In the end the towns came to exist mainly as a means of getting money. This condition was largely caused by the wars of the third century, when the armies set up emperors, and the coinage was depreciated. It is very difficult to understand the cause of the decay of the Empire, because no causes seem sufficient to account for it. Some parts, e. g. Gaul, flourished even after the arrival of the barbarians, whereas in others, as in Spain, there was complete wreck. The Roman Empire and the towns themselves seemed to go to their death by a kind of blind destiny. The ruin of the independence of the towns accelerated the ruin of the Empire, which was very largely due to the fact that there was no independent life left in the towns.

Professor Reid's concluding lecture dealt with the Inner and Social Life of the Towns. In spite of the racial differences between the various provinces of the Roman Empire, there was a strong tendency for Roman civilization to level the culture of the nation, and to cause the towns to approximate to a regular standard. The strata of society within the town were sharply divided, much more so than in modern society. Still, social life brought men together more closely than at present. All classes had the same amusements. It must always be remembered that slavery was the foundation of society, and that this largely affected the life of freemen. But Professor Reid thinks that there has been a tendency to exag-

gerate the effect of slavery, and that there was as a matter of fact a steady decline in the proportionate number of slaves under the Empire. To this decline both economic causes and Stoic theories contributed. Too much influence has been attributed to Christianity; it was Roman lawyers who broke the ground. It must not be forgotten that the racial differences between slaves and their masters were not so much marked as in modern slavery. Most of the slaves belonged to races which had shown themselves capable of assimilating civilization. Still, the free laboring class both in town and country must have been much affected by the presence of slave labor.

The local aristocracy consisted mainly of the class from which the senate was drawn. This class monopolized the offices, and it was very difficult for a *novus homo* to get into it, unless he possessed great wealth. Membership in the senate carried with it various social advantages, but in later times the burden imposed by the central government became so heavy that men tried to escape from it. Fresh privileges were given to counterbalance these burdens, and by the time of Diocletian and Constantine the law had become a respecter of persons; various penalties, such as servitude in the mines, could not be inflicted on senators, and no senator could be put to death without an appeal to the Emperor.

The wealthy freedmen formed a prominent class. The idea, prevalent at Rome, that direct participation in trade was not worthy of a gentleman, spread both to West and East; therefore capital tended to accumulate in the hands of freedmen. It was felt that private wealth should be tapped for the benefit of the whole people. So colleges of freedmen, called *Augustales*, were formed in almost every community; freedmen were disqualified from ordinary office, but these colleges gave them a status, games, etc., of their own, and brought about a great outflow of money for spectacles, etc.

The most characteristic institution of the Imperial period is the *Collegia*, in which all manner of men were banded in groups, for purposes mainly social. They were more like a mediaeval guild than anything else, but there were many differences. Our knowledge of them is almost entirely dependent on inscriptions; there is little about them in the literature, though they formed the very warp and woof of local society. Romans always organized themselves with extraordinary readiness, and to this aptitude for voluntary organization the spread of these *Collegia* all over the West was due. Men of similar pursuits banded themselves together into a regular corporation—not a loose club. Sometimes the bond of union was some occupation; sometimes the object was the worship of some particular divinity; in the case of the poorest classes the *Collegium* was usually a burial club. The *Collegia* do not seem

to have aimed at regulating work or raising wages. Their objects were mainly social—to brighten life by comradeship. Family relationships counted for less in ancient life than in modern, partly owing to the outdoor life of Southern countries. How did these institutions affect the economic condition of the poor? They were not strictly charitable, but they certainly alleviated the lot of the poor. As far as we can see, the classes were in a state of contentment; life was joyous, and its festive aspects shared by all the population. It was not degrading to receive money; in the distributions so frequently made senators received double.

BARNARD COLLEGE.

G. M. HIRST.

From the Bulletin of the Metropolitan Museum of Art, for February, 1910, we reprint the following two articles:

THE BOSCOREALE FRESCOS

In view of the importance of the Boscoreale frescoes acquired by the Museum in 1903, which constitute the only collection of Roman fresco-paintings in the world, except that in the Museum at Naples, it has seemed advisable to exhibit them to better advantage than has been done hitherto. For this reason a small room has been built out from the west side of Gallery 10, just large enough to contain the frescoes of the *cubiculum* (bedroom) which formerly occupied the center of that gallery. In the construction of this room great care has been taken to copy as far as possible the original chamber, of which photographs had been taken before the removal of the frescoes; thus, the mosaic floor, the arched ceiling, and the moulding running along the top of the walls have been closely studied from these photographs. The new arrangement has also made it possible for the window to be used as such, with the light coming through it. But perhaps the greatest improvement in the appearance of the frescoes is due to the introduction of top light through opaque glass panes in the ceiling. A uniform light is thus diffused throughout the room which admirably brings out the brilliant coloring of the frescoes.

The building of this *cubiculum* as a separate chamber affords an excellent opportunity for making a "Pompeian" room, by placing in it various objects of that period. We are fortunate enough to be able to make a good beginning in this direction by having at our disposal one of the most important objects ever found at Boscoreale. This is Mr. J. Pierpont Morgan's famous bronze Eros, formerly at the South Kensington Museum and now transferred as a loan to this Museum. As is seen from the illustrations, Eros is represented flying forward, holding the socket of a torch in his left hand. The figure is beautifully poised and every part of it perfectly balanced. The preservation, too, is excellent; there are no parts missing, and though a crust covers a portion of the body, enough of the surface remains unaffected, especially in the charming face, to show the beauty of the modeling. The probable date of the statue is the second or first century B. C. The subject was a popular one, as is seen from several statuettes representing flying Erotes in similar attitudes, e. g., in G. R. 32 in our collection of bronzes. Another feature of the room is a marble